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and this my designation for generation after generation." But in spite of this inevitable requirement of the context, God calls himself not "Yahveh" but by the substitute "Ehyeh."

There can be no doubt that the original text must have read "Yahveh" in the place of *'Ehyeh*, and the substitution can only have taken place at the time when the name Yahveh was no longer pronounced.

But why this uncommon substitute in this important passage?

In most passages the four letters (YHWH) were pronounced Adonaj or Lord, and accordingly receive the vowels of Adonaj (ă ō a) thus producing the word Jēhovah, but in our passage the substitution "Lord" is obviously out of place and so another substitution had to be made.

Professor Arnold argues that the date of the present reading can not have been before the end of the fourth century, and not later than the end or the middle of the third century B. C. Accordingly the reading *'Ehyeh* for Yahveh was substituted between 300 and 500 B. C.

The essay contains almost sixty pages, and is painstaking as well as thorough, and also convincing. We are inclined to believe that Professor Arnold has spoken the last word concerning this much mooted passage. P. C.

L'ANNÉE PSYCHOLOGIQUE. Publiée par *Alfred Binet*. 12me année. Paris: Masson, 1906. Pp. 672.

This year of M. Binet's publication is a very interesting and valuable contribution to the literature of psychology. Each of the contributors might well claim our attention in a special review, but we will confine ourselves to a more particular mention of the last of the original essays, which is Professor Mach's résumé of his views on the relation of physics and psychology ("Rapports de la physique avec la psychologie"). He introduces himself as "neither a philosopher nor psychologist, but simply a physicist," whose interest in psychology lies chiefly in the part of that science which is of importance to physicists, viz., the physiology of sensation, and arises from questions relating to the theory of consciousness and methodology. To make clear his philosophical point of view he sums up the sequence of his personal studies which contributed in determining it. First comes the strong influence of Kant in his Prolegomena, then Berkeley, then Hume. His study in physics and its history taught him that science has for its true end the discovery of the relations of dependence between the data of sense-perceptions, and that the concepts and theories of physics only constitute one simple means, realizing an economy of thought, toward the attainment of his end. Then he abandoned all metaphysical interpretation of physics, considering the psychic life in general and scientific work in particular as an aspect of organic life.

Mach maintains that the ideal of science should be to grasp with as great economy of thought as possible and on the basis of exact investigation, the mutual dependence of the internal and external experiences of man. With characteristic modesty he claims exclusive right to none of the ideas expressed in this essay, but believes that in the conciliation of these ideas one result may be seen of the general development of civilization.

ZARATHUSHTRA, PHILO, THE ACHAEMENIDS AND ISRAEL. By *Lawrence H. Mills*. Chicago: The Open Court Publishing Co., 1906. Pp. 460.

The present book contains the results of the author's life-long study of the Zendavesta, and for the first time sets in a clearer light the relation of Zoroaster to our own religion. It is a treatise on the antiquity and influence of the Avesta, and points out in detail Zoroaster's relation to the Greeks, the Achæmenian kings of Persia and of Israel. He dwells especially on Philo and proves the important part which the Zendavesta has played in the development of Western thought. We expect to discuss this book at further length in a forthcoming number, and will at present only announce its appearance and call attention to the paramount importance of the Zendavesta religion in the development of human civilization.

TRAITÉ DE PHYSIQUE. Ouvrage traduit sur les éditions russe et allemande par *E. Davaux*. Paris: Hermann, 1906. Tome I, fas. 2, pp. 409-559, Price 6 francs; tome II, fas. 2, pp. 203-431, Price 10 francs.

We take pleasure in announcing these additional parts to the first and second volumes of Professor Chwolson's comprehensive work on physics, mentioned in the last number of *The Monist*, which have lately appeared from the scientific publishing house of Hermann. This supplement to the first volume treats of "The gaseous state of bodies," in chapters on the density and tension of gases; their motion, dissociation, and contact with other bodies; barometers and pneumatic machines and the kinetic theory of gases. The additional portion of the second volume continues the discussion of "Radiant Energy," treating the index of refraction, the transformations of radiant energy and its dispersion, including notes on spectrum analysis.

Mr. Charles S. Peirce wishes the following corrections to be understood in his article "Prolegomena to an Apology for Pragmaticism," in *The Monist* of October, 1906:

Page 494, line 13 from bottom: for "f_s" read f_o.

Page 497, before the second line from the bottom insert: "so stands. This is another expression."

Page 498, line 4: After "here," insert, regarded. Line 13: Delete ", so stands."

Page 531, line 3 from bottom: For "Plate," read, Place.

Page 532, line 7: For "individuality," read, individual.

Page 536, line 16: Transpose "is the Area of a Cut whose Place," so as to bring these eight words after "else" in the next line.

Page 536, line 11 from bottom: For "Inner Scroll," read, "Inner Close."

Page 538, Figures 9 and 11: Make heavy the line joining "adores" to "woman."

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